

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*  
*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

No. 19, Vol. XIX.

Saturday, May 9, 1857.

Price One Penny.

## REFORMATION.

REPORT OF A CONFERENCE OF THE PRESIDING ELDERS OF THE WELSH CONFERENCES, ASSEMBLED AT "UDGORN SEION" OFFICE, SWANSEA, ON THURSDAY AND FRIDAY, THE 12TH AND 13TH OF MARCH, 1857, FOR THE PURPOSE OF COMMENCING A REFORMATION IN THE WELSH MISSION.

### Officers Present.—

Ezra T. Benson, of the Twelve Apostles.

Daniel Daniels, William Miller, and James Taylor the Presidency of the Welsh Mission, and Israel Evans, and Benjamin Ashby, late Counsellors.

John E. Jones, Pastor of the North Wales Conference; Abednego Williams, Benjamin Evans, John Davies, John Thomas, David Davies, Thomas Rees, Edward D. Miles, Joseph Griffiths, and Thomas Jones, the Presidents of the South Wales Conferences; and several travelling and local Elders.

Reporter—William Lewis, of the Udgorn Seion Office.

The Conference was opened by singing, "Jesus, mighty King in Zion;" Elder Asunt engaged in prayer.

President Benson said—"Beloved Brethren: I feel glad to meet you on such an occasion as this; but, as others of our brethren who are expected have not arrived, we shall not commence our business in a regular and systematic form until they arrive. I think it will be good for us, inasmuch as we have assembled, to bow down in humility before our God, pray to

Him, sing, speak, and edify each other, for a short time, and then adjourn until one o'clock, p.m., when the absent brethren are expected to be here.

"I feel that it is going to be an important time with this people—when they will have to serve either God or Mammon, wholly, and undividedly. An ancient Prophet said to the people of Israel, 'If the Lord be God follow Him; if Baal, then follow him.' As I have the inestimable blessing of understanding the principles of the Gospel, I feel to serve God. I believe that you feel to worship and serve the same God, and to follow the same counsel—to labour with your might in His vineyard while the day lasts.

"I do not intend to talk much about the past, but about what is going to take place; I want to hear an expression of your feelings first. I give you equal liberty with myself to pour out the contents of your souls—to speak the sentiments of your hearts, fearlessly and deliberately, from brother Daniels down. If you have any misapprehensions to tell—any dissatisfaction, bitterness, or animosity towards all or any of your Presidents—if

you feel that the reins are drawn too tight, or whether they are too slack; if the latter, we will tighten them for you. We cannot enjoy any great degree of the Spirit of God unless we feel liberty to unbosom our feelings to each other, and unless we '*counsel much together*' as President Brigham instructs us to do.

"I have desired to visit this spacious field of labour, among the first to whom I would endeavour to carry the Reformation, and to meet the presiding Elders of this mission at some convenient place, that we might have an understanding with each other about the important reformation that is required—to fast and pray, and to humble ourselves before the Lord, and to hammer and pound you, if necessary, until you can rightly repent of your past slothfulness and sins, confess them, and then go down into the waters of baptism, and renew your covenants.

"I expect that an improvement will be made throughout this mission—that more will be accomplished by brothers Miller and Taylor than have been by brothers Evans and Ashby; not because the latter have not been faithful, but because of an increase of light, and of more opportunities, advantages, and power. You will from henceforth lay hold of the thing by the handle, to lead it as you wish, and when it is necessary, we know how to use the cudgel.

"The Presidency of the European Mission, have been instructed to go into the different Conferences of the Church, and effect a thorough reformation, by stirring up the people to a sense and to the accomplishment of their duties; commencing at each place with the presiding authorities—to awaken, arouse, stir, and shake them, and, if necessary, to kick and thump, hammer and pound them, until we are satisfied with the result. I hope you are like pliable clay, that may be moulded into vessels of honour. After vessels have stood the workings of the mill, and have been properly moulded, they have the burning process to go through. Many crack by being burned. I hope that you will be worked into the proper form before I leave. [President Young's letter on the Reformation was then read.]

"I wish to know your feelings and intentions—whether you intend to be obedient to those above you. I have a President—brother Pratt, I am passive in his

hands; if he tells me to go, I go; if it be to return, I return immediately, I return by first train, and am ready to ask, 'How can I serve you, President Pratt? Shall I black your boots, run on an errand, or go to the wharf, and see if there is a ship which can be chartered?' I am always on hand, and ready to go to any part of the earth where I am sent, or to do anything required of me. I wish to see the spirit of humility resting upon all my brethren. When you have the spirit of humility, the spirit that leads to exaltation is upon you. In some instances, instead of this humble and sociable spirit, there is ambition and self-conceit. The differing Pastor and President stand aghast from each other grinning like bears, and afraid of crossing each other's path, lest a fight ensue. Indeed, the condescending Pastor sometimes thinks the dignified Conference President a greater and wiser man than himself; or the aspiring President thinks himself a person of greater consequence than his Pastor, or, at least, that he ought to be so placed, and, in some instances, the great man has been a Pastor! This spirit, if found here, must be kicked out of the mission; and every one shall occupy his own place. The responsibility of the Welsh Mission devolves upon its President, brother Daniels, and not upon his Counsellors; they are only responsible for what he enjoins upon them. This intended reformation in Wales must commence in the head, and then go downwards to the feet and toes.

"If any of us grieve the man who is over us in the Lord, I tell you it will hinder us from receiving much of the Holy Spirit. Such hinderances, if we find them here, must be removed. We want to be blessed and prospered—to see the kingdom rolling forth. If we will not do it, we shall be removed; and others, who will do it, be placed in our stead.

"All people do not always do things in the same way. If I have my peculiarities and faults, you should bear with me; if my ways are different to those of any other person, you should put up with them; I have lately been with brother Ross in the London Pastorate, where I have been preaching the reformation, until at last I had things in the shape I wanted them—the brethren came to comprehend in the same light as I did. Brother Ross said that he had been labouring under four different administrations in the British

Mission, and had found that each of them differed in their policy. That might have been to some extent; circumstances differ. We control circumstances to some degree; yet, some circumstances will control us; but we should control them as far as practicable.

"I want to see your eyes opened, and your understanding enlightened—the veil of darkness and tradition torn from your eyes, that you may comprehend that which is for your own good. It is your duty and to your interest to keep the Word of Wisdom, to study how to be most diligent and economical. Some Elders in this mission run about, walk, or ride, as far as they please, go where they like, talk, and do what they please without the permission or instruction of their President, send out a Travelling Elder to preach in their stead, and sit and lounge upon sofas for weeks together, and be perhaps twenty miles from their proper field of labour. Will such persons gain any reward for their labour? Not a great one. If I hire a man to plough my field, and he, instead of going to plough, goes home to his own house, and there sits down to chat, eat, drink, and enjoy himself, he ought not to expect any pay. We are Elders of Israel, and labourers in the Lord's vineyard. Even the Gentiles are interested in, and careful of their master's work, although they are oppressed. When we consider the better work and wages of our Great Master, and the liberties and ease that we enjoy, when compared with the Gentiles, we should be more interested, diligent, industrious, careful, and economical with our Father's work, in which our future welfare consists. We should reflect upon these things, and examine ourselves whether we are pliable in the hands of the Lord, and if we are pliable in His hands, we are so in the hands of His servants who are over us. It is our duty to labour to the best advantage we can devise. None of us were compelled to obey the Gospel, or to have the Priesthood, and go out to labour; but we did it voluntarily. People have some excuses from duty when they are hungry, naked, or sick; but when they are well provided for, I should think they ought to go forth and labour with their might, and accomplish something. There is nothing more needed than a thorough reformation—we want to take a fresh start, and might as well begin now.

"The meeting is now at your pleasure. May the Lord bless us, and grant us a time of rejoicing together, in the name of Jesus Christ. Amen."

President DANIELS said he rejoiced in the sentiments already expressed, and in the prospect of an improvement in the affairs of the mission. As for himself, his only interest, and whole ambition were to build up the kingdom of God. He knew that its order was not for people to mind themselves first. When such a spirit offered itself to him, he always rebuked it, and said, "I want the kingdom of God, and His righteousness first." He said "Our President has come, and shall judge where the 'clog' lies. It is a fact that thousands in Wales believe the Gospel; but will not be baptized. There has been faithful preaching throughout the mission during the last year, but only a few have been baptized. Individual attempts have been made at reformation, with but little success; but I feel that this right-starting reformation will have full effect.

"In regard to my feelings towards my brethren, I can say that if my body and spirit were separated this day, and my heart laid open, not a single bad feeling towards any person on the face of this creation would be found there, although I have often felt zealous for the work of God, and have reproved my brethren. We may in one day destroy the labour of years.

"I feel the necessity of being renewed and refreshed, and am willing to bow down, kiss the rod, and take it to the very extent that I deserve. My prayer is that we may have a good time—an effectual, and thorough reformation, and with it an increase of the power of God."

Elders ISRAEL EVANS and BENJAMIN ASHBY expressed their feelings towards the work—their endeavours during the year they had laboured in Wales—the introduction and progress of the tithing principle among the Welsh Saints. Elder Ashby dwelt long upon the faithfulness, warm-heartedness, hospitality, and liberality of the Welsh Saints, and their promptness in following good examples.

Elders WILLIAM MILLER and JAMES TAYLOR expressed their determination to live their religion, and help to "kick the scales from off the eyes of the people; and to be obedient to the Priesthood."

Pastor J. E. JONES, after expressing his good feelings, and his way of living,



dwelt upon the condition of the North Wales Conferences—the general poverty of the people, and the laudable economy followed by the presiding Elders, who have to travel over such an extent of territory, and endure many hardships in climbing the high and rugged mountains, the stupendous rocks, and barren country of North Wales to visit and cheer the scattered children of God. For instance, Elder William Ajax presided over the Dyffryn Conwy, and Anglesea Conferences, and travelled through the counties of Caernarvon and Anglesea. He took only three shillings from the Church in three months, supporting himself by his faith and diligence, taking a little stationery with him to sell, by which he gained a double advantage, as it was the means of introducing him to the people. The President of the Denbighshire Conference, Elder Hugh Evans, works at his trade, pays his titling, and travels much; his predecessor, G. Roberts, did the same, and is now liberated to emigrate, but requires some aid, which the Saints are struggling to give. Elder David John presides over the Flintshire Conference, and is very economical. Elder J. Treharne, presides over the Merionethshire Conference. He travelled, preached, and endured much last year; and in the winter, when travelling was impracticable, he went to work in a quarry, earned himself clothes, and helped his Conference to make up their Temple money, and visited the Saints on Sundays. The debts of these four Conferences to the two Offices are about £100. The number of members of all sorts is about 350. The number of men and women who give pecuniary aid is about 85. Three or four resolute and persevering travelling Elders will be required to travel through North Wales during the summer time.

The song "O ye mountains high where the clear blue sky," was sweetly sung to the tune of "Minnie Gray," and the meeting adjourned, after prayer, until two p.m.

**SIX O'CLOCK MEETING, Two o'clock, p.m.**

The hymn, "O, my Father, thou that dwellest," was sung.

Prayer by President BENSON.

The Minutes of the Liverpool Reformation Meeting was read.

President BENSON said—"I perceive

that the brethren who were absent from the forenoon meeting have arrived. I would have them pour out their whole souls, and give an account of themselves, if they are for a reformation, which is calculated to make a clean sweep of everything forbidden in the word of God. Remember that the Word of Wisdom means what it says, and says what it means—that tea, coffee, intoxicating, strong and hot drinks, are injurious, and that they hinder us from enjoying the Spirit of the Lord as we ought. Brother Pratt and myself commenced the Reformation at the Liverpool Office; commencing at the garret, and making a clean sweep down to the cellar, until it is effected. The same spirit has to be carried throughout the European Mission. We have long enough tampered with the revelations of God, and should now commence to practise them that the Lord may be with us. I know of a brother who is upon a mission to England—brother Daniel Davies—who has kept the Word of Wisdom strictly, and who has been highly blessed in consequence. When he lays his hands upon the sick they recover; and the Spirit comes upon him mightily until he prophesies. There is not a Conference in the British Mission in better order than the one over which he presides; indeed, it is the only one where I find the spirit of Zion having sole control. When I attended one of their meetings, they would be all assembled, and in order; they would not turn to gaze upon every new comer, but would give their whole attention to the speaker. When it was time to commence service, brother Davies would say, 'President Benson, we are assembled, and are in order, the meetings at your direction.' I wish the Welsh presiding Elders to conduct their meetings in a similar manner, and not leave their minds to wander over all creation. Let us concentrate our minds, our feelings, our Priesthood, and power in this meeting, and be led by the inspiration of the Holy Spirit. If any of you feel to prophesy, or speak in tongues, do so; sing, pray, teach; or do anything that you are inspired to do; be free as the open air. If you do not feel well toward President Daniels, unbosom that feeling. If you do feel well towards him, in the name of God go forth willingly to labour under his direction, and be humble and obedient. He only is responsible for the



affairs of this mission, and he shall be held responsible, but shall not be trammelled.

"The first item we require on the carpet will be something about the reformation and its bearings, and your determination to go forth and labour earnestly until you are recalled. When brother Daniel Davies was asked when he intended to return to Zion, he answered, 'Oh, about the time the Temple will be ready, I expect.' If we profess to go forth to labour, let us do it unfeignedly. If I hire a man to sow wheat in my field, and he will sow tares instead, I will discharge and punish him. The Lord will do the same. He does not require us to sow death, but the words of life and salvation. If we will not do that, our President will call us back, and cut us off, and will place others in our stead."

The minutes of the morning meeting were read.

The Elders all expressed their feelings. They were agreed in their determination to reform themselves first, and then the Saints under their charge—to live nearer to the Lord, and so as to enjoy more of His Spirit, to attain which they intended to be strict in keeping the Word of Wisdom, and observe temperance, cleanliness, an upright conduct, a love of spiritual things, and eschew light conversation and trifling, and act as they had been already instructed. They determined to clean and purify the Church and rid it of those who would not live their religion. In the majority of the Conferences, it was found that only a few of those who ought to, did pay their tithing.

[It was not far from amusing to see those who had been a little "loose" with the things forbidden in the Word of Wisdom, making wry faces and "rubbing their brains" to conjecture the mildest words, to give the most favourable report of themselves. "A little," "occasionally," "I don't care so much for it," while another would say, "such a strong inclination," &c., &c., were terms frequently used; yet, not a corn did the President's relentless temperance pincers spare from being pinched!]

President BAXSON remarked that it was the duty of the Saints to pay their tithing, and that they could leave the matter of overhauling its expenditure to those who have authority to do so. The naked truth should not be modified nor

disguised, but openly and frankly expressed, independent of any person's different feelings. Such persons should not be sympathized with, but flogged and whipped until the devil comes out of them, after which, and not before, they can be controlled, and those who do it will command their highest esteem.

The Elders should not make financial calculations before the solid specie is before them. It reminded him of a party in Pottawattamie, who jointly sowed a "patch of turnips," and discussed the question of the dividing of the crop, when it would grow, pending which the grasshoppers came as lawyers and set that matter for ever at rest. Let the people be induced to pay their tithing, and then let it be disbursed as directed by the proper authority.

Elder HENRY HARRIS gave an interesting account of his labours among the Gentiles.

Paster J. E. JONES spoke of the promptness of the North Wales Saints in paying their tithing.

Other Elders spoke on various subjects.

President BAXSON remarked that people are not to be coerced into their duties. "Mormon" sympathy is poor stuff for people to live upon, and if any Elder has sympathized with people who are doing wrong, it was such an Elder's failing. "The Lord knows our failings, and the devil knows them well. This failing has been general in this place. The people have murmured, and their presiding Elders have suffered themselves to be carried away by the current of popular feeling, instead of standing to their posts like men, who had the Priesthood, and honouring it by teaching the naked principles of truth as they are, independent of any person's feeling."

"When you want a thing done, and the people are not well disposed, pour in the thunder, lightning, and hail of the Spirit among them, and work them up to the proper pitch, and the thing shall be done. I feel to prophesy good of Wales, for there is yet a great work to be done here. The Welsh are a good people, and if the Elders will go among them with the proper feeling to bless them, they shall prosper. If you want a thing, say at once, 'I want such a thing,' and do not modify your speech, nor butter your lips, to ask for it; rather than whip the devil around the stump, go to the plain matter at once."

If you will labour earnestly, this mission shall prosper. I want brother Daniels to go out of this printing office and go among the people, for they greatly require his efficient labours; I would rather that this place were locked up than that he should remain here, if he cannot get any body to work here in his stead. Brother Daniels is a financier—he would wear out his fingers and hands and distress himself for the benefit of the kingdom of God. He would walk twelve or fifteen miles to save a shilling of its funds. I wish all the Elders felt the same."

President DANIELS assented to the above proposition to go out to preach more than he had done.

President BENSON said—"I want the Elders to understand what spirit builds up or tears down. I wish brother Daniels' Counsellors to live, as it were, in his very heart, and always be on hand to carry out his measures. Brother Daniels should not be afraid of asking them freely to do what he desires. If Counsellors are not humble enough they become jealous of their President, and when they climb up equal with him they are standing in slippery places.

"When you renew your covenants, you have to live from that time forth by every word which proceeds from the mouth of God, and never bring up any old contention, but bury it; and keep strictly the Word of Wisdom. Be not too hard upon the Saints, nor yet do business at 'loose ends.'"

After directing the Elders in the way they should labour, by putting a proper number to visit the Saints, and the overplus to preach to the Gentiles, he dismissed the meeting.

The Elders then proceeded to the beach and were baptized in the tide. They re-assembled at eight p.m., and were confirmed, when many prophecies were delivered and blessings pronounced.

#### FRIDAY, 13TH.

Conference again convened.

Sung the Hymn, "O, say what is truth?"

Prayer by President BENSON.

Hymn, "The God that others worship."

President BENSON said—"When I deci-

ded in my mind to visit Wales this time, I felt like having all the presiding Elders together in a fine airy room, somewhat larger than this, for at least three days, to fast, pray, and speak to each other, until we should get the Holy Ghost upon us to the degree we ought to enjoy it. The Lord is more willing to impart it than we are to make the necessary preparations to receive it. But we are free agents; we may choose to serve either God or the devil—to live in one kingdom or another. We have chosen God for our friend, and have shown our choice by obeying the Gospel He sent by His servants, and by making covenants with Him.

"Every individual present knows his own heart best, and the course he has been pursuing. There is not an Elder in this room but that can reflect upon his past conduct, and remember the hours, days, and weeks he has spent to no account for the Church, nor to himself, but rather as a detriment to each. You have now covenanted again, and have henceforth to live, not by a part of your religion, but by every word which shall come from the mouth of God, or the Priesthood. It is a great covenant, and the Lord will hold you to it. He did not compel you to make it, but you volunteered; you knew it was right for you to do so, just as well as you knew at first that it was your duty to obey the Gospel. You know that we could not continue to live in this Church as we have lived; for we have trampled the revelations of Jesus Christ under our feet, and have insulted the Almighty upon His throne, and He has been offended with us—eating and drinking, and idling away our time instead of being out preaching the Gospel. Every one best knows the extent of his own fault in this matter; there are some honourable exceptions. You are now going to reform—to start out anew, and we want you to aid us with all your might in knocking away the scales from the eyes of the people, and to be as diligent and faithful as we are, and more faithful if you can. Not a person must be trampled in this Church; it is the privilege and right of each to enjoy all the light, knowledge, and power that he can obtain—to have the revelations of Jesus Christ, and be clothed with the Spirit, as with a garment, from morning until night, and from night until morning. If you will do all

you have covenanted, you shall be filled and clothed with it, and nothing shall hinder you. It is our privilege to have it, and we shall have it if we will be spiritually-minded, and love to talk of the things of the kingdom, laying aside our light fire-side talk, and vanity, and take a course never to grieve the Spirit of God, nor of our brethren. We should be as careful of each other's feelings as of the apple of our eye.

"We want to live so, that we may have strength; for we have a great work to do. The work that the Lord is going to accomplish in these lands must be done by us, His servants. He will not come again, as He came before to travel, preach, and bless the people; He wants us to do it, and if we will not, He will remove us, and get men who will.

"Go, brethren, to your fields of labour with praying hearts, and, instead of eating, drinking, and idling away your time, be filled with the Holy Spirit, and understand when you enter a habitation what kind of people reside there. See if they observe order and cleanliness, and teach them to live their religion wholly, and individually. We have nothing else to do but to live and teach our religion. Preach by example and not by talking only. We have been learning theory long enough, we now want the practice! the WORK! the LABOUR!

Brother Brigham says, 'LABOUR FOR ZION.' We have not any other work to do but to preach the Gospel, and administer in the ordinances of the Lord's House. For what purpose are men called to the Priesthood if not to preach the Gospel? There are men in this land who have the Priesthood, working for the Gentiles for a miserable pittance, who could preach the Gospel, and carry on the work here if they would be alive to their duties, so that we would not need to go to the trouble and expense of having so many Elders from Salt Lake. Their neglect is one reason why the Gospel does not prosper as it should. They are lazy, and have got rusty. They will not do anything themselves, but will whine and grunt when others do it; they are quite nimble in going about to poison the Saints and oppose good measures, and there they lie in their dirty holes. Well, we must hoist them out by the foretop, and try the virtue of soap and scrubbing brushes upon them, to clean and fit them out to go and

preach to the Gentiles. If they will not magnify their Priesthood, they will become as dead branches.

"Brother Daniels will see that every one who can will go forth and preach to the Gentiles, without using any *soft soap* to induce them. It will not do for us in Salt Lake to offer excuses, nor to expect to have pancakes and treacle piled up to our chins before we can go. All about it is, if we do not go, when called, we shall go to hell. Wagons, horses, and comforts are secondary things, and if we do not have it as we wish, we must grin and bear it. One says, 'Oh, I have a family, and they will be starved to death, if you have the cruelty to send me out.' President Young taught me and others of the Twelve, that if we would not support our families, fit ourselves out, and go forth to preach the Gospel at our own expense, we were not worthy of having the Apostleship. Here the Elders, are all their time drilling and drilling for the Gentiles for a small sum of money, and neglecting to preach the Gospel. I want you, Presidents of Conferences, to see this done, if you wish to be blessed. We do not want to hear your whining about the people's feelings and circumstances, but want you to go to them full of the fire of the Lord, and tell them their duties; and, if they have a particle of the Spirit of God they will do them.

"Those who will have faith and an eye single to the glory of God in going forth to preach His Gospel, will not be forsaken by Him; for He will provide for their wants. Bless your souls, the Lord never sent mouths without sending something to fill them. Who feeds, clothes, and provides for us but our God? Why then should we whine, and be afraid that our families will starve!

"Brother Daniels, appoint districts for your Counsellors to labour in, that they may not come in collision; and that you may see what each is doing, go forth as much as you can yourself; I would rather that you would lock this place up than neglect going to preach to the Saints. The Conferences are too often encumbered with too many travelling Elders, who depend upon the poor Saints for their subsistence. Some will go to a Branch and into a poor Latter-day Saint's house, eat and drink, and in the night will go to meeting, and say how good he feels with Mormons, and such things (a good reason



why he should feel good), and then go to the next place, and thus turn round like a spinning wheel, buzz, buzz, with the same old sound still. Clear them out, load them with books, and send them far among the Gentiles; and if they will not go to preach to the Gentiles, let them go to dig potatoes if they choose.

"Let the Elders go among the Gentiles, and have their subsistence from them, and the Presidents, &c., who have to visit the Saints, go also as much as possible, and not consider themselves local Elders. The responsibility of warning the inhabitants rests upon them. Don't be afraid of venturing out among the Gentiles, the Lord will open the way before you, and provide for your wants, by dreams and visions, and by opening their hearts. It was in this manner that the Gospel was implanted in these lands. We read of Alma and Nephi going in faith right into the midst of their bitter enemies—the Lamanites, who threatened to kill the first Nephite who came among them. These men escaped by day, and by night, and succeeded in bringing thousands of the Lamanites into the light of the truth. How did they succeed thus? By having the POWER OF GOD. Why do we not prosper the same? Because we do not get the same power, and because the Elders have not lived their religion.

"Go forth, brethren; fast and pray, and

cleansc yourselves until you get the Holy Spirit—the power of God upon you. Go, as I have many times done, with your blanket and bible to groves, rocks, and caves, and there read, pray, and fast, until you are enwrapped with the fire of the Almighty.

"When you return to your Conferences, call all the Priesthood together; declare a solemn fast. Let them confess their sins to God and to each other, repent and be baptized for the remission of their sins, after you have well pointed them out, and get them filled with the Holy Spirit. Do not desist until you get the Saints filled with it, that you may distinguish between those who will serve God, and those who will not. Baptize those who pay tithing and covenant to live their religion. Keep the Word of Wisdom, and obey the Priesthood. Do not baptize any person upon the mere promise of paying tithing. Let those who do not pay tithing, remain where they are, without grafting them in, or taking the trouble to cut them off; they will do that themselves except they will reform."

"The Spirit of God like a fire is burning" was sung. Several Elders spoke, after which President Benson expressed his satisfaction that enough had been said, sincerely trusting that all would go forth and act as they had covenanted to do. The Conference was dismissed with Benediction.

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

SATURDAY, MAY 9, 1867.

**EXCESSIVE LAUGHTER.**—For Saints to indulge in over-much laughter is sin. God has forbidden it in the revelations given to this Church. Laughter is an indication of the state of the mind. When the latter is full of levity, it gives vent to its foolish contents by outbursts of silly mirth. When laughter is the effect of pure joy or wisdom, it is usually exhibited in the cheerful smile; every such expression of the countenance indicates a joyful, happy state of feeling. There are no ebullitions of folly—nothing undignified or unbecoming; but the free, spontaneous effusions of a glad heart are expressed with a smile, not unbecoming an angel in the presence of God. Such is pure, and innocent laughter.

But that laughter which results from vain imaginations, or from the nonsensical speeches of a light and frivolous mind, proceeds, like its cause from the spirit of darkness; it is the exhibition of a weak mind, that feeds on chaff, in-

stead of wheat. A brain filled with nonsense pours out frivolous speeches through the orifice of the mouth, but the laughter of fools begins with a choking, giggling sound in the throat, increasing to a long-continued, and most disagreeable snort through the nose, and ending with a loud bawl of *haw! haw! haw!* repeated till the countenance becomes distorted, and the system nearly prostrated with the ridiculous convulsion. In some the sound is not very unlike the braying of an ass, only far more ludicrous, because proceeding from a being resembling a human form.

Saints should reform from these uncouthly grimaces; for, like all other evil practices, the more they are indulged, the more power they exercise over the unhappy victims, until, at length, they become confirmed into inveterate habits; and the poor, silly creatures are shunned by all wise and sensible persons.

Did you ever see laughing maniacs, possessed of the devil? If you have, you have seen the fiendish grin, and heard the horrible giggle, and demoniac laugh, proceeding involuntarily from such unhappy beings. Do not copy after them, but shun such spirits. Remember that the command is to Reform. Reform, therefore, from your idle thoughts, from your light speeches, from your silly laughter, from your unholy conduct, and from all your vanity and foolishness; and become Saints in everything.

Be gentlemen and ladies, not after the fashion of this world, but according to the gentility of the Gospel which is revealed to justify, sanctify, purify, polish, refine, ennoble, and exalt the sons and daughters of God. Train yourselves for a higher and more dignified order of society. Prepare yourselves to behold, converse with, and enjoy the society of Angels, Patriarchs, and Apostles, of Jesus, the Prince of life, and God the Father of all, who is enthroned in light in the midst of His creations.

The present is a time, above all others, when soberness should characterize every Saint. For even now, the heavens weep, and all eternity is pained over the wickedness of man. Even now, the angels have unsheathed the glittering sword, and are anxiously waiting the great command to reap down the harvest of the earth, that the tares may be burned. Even now the earth groans in pain to be delivered, while the heavens mourn, and the bright luminaries thereof will become black, and refuse to shine upon our loathsome and most degraded world. Shall we be giddy and light, while eternity itself is shocked, and clothed in deep mourning? Shall the heavens weep, and the sons of earth shed no tears? O Saints of latter days, be sober-minded, lest you be consumed with the wicked; for the anger of the Almighty warms hot against this generation; and it will burn to the lowest hell; He will waste away and consume the inhabitants until the lands of Great Babylon shall be utterly empty and desolate. Trifle not; therefore, but let the solemnities of eternal things steadfastly abide in your minds, that when the Lord shall arise to shake terribly the earth, your feet may stand fast, and not slip; and that when the glory of His Majesty shall smite the wicked, you may endure the brightness thereof, and dwell therein forever and forever.

---

The soul needs a certain amount of intellectual enjoyment, to give it strength adequate for the daily struggle in which it is involved.

A female writer says, "Nothing looks worse on a lady than darned stockings." Allow us to observe that stockings which need darning look much worse than darned ones.

The Chinese booksellers have an odd way of selling their volumes. They are disposed of, not according to their value at a fixed price, but according to weight. If on weighing them they are too light, the seller coolly tears some leaves from another book, and throws them into the scale! There are many books published in this country that are heavy enough to be sold by weight. Even some volumes of our light literature might come under this category.

## CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

*(From the "Western Standard.")**(Continued from page 281.)*

1. In the examination of the internal evidences of a book purporting to be of divine origin, we must necessarily possess ourselves of some just criteria by which we can determine with certainty the claims of such book; or we will probably arise from the investigation no wiser than when we sat down.

2. The divine narrative should be consistent with itself, and with such extraneous matter as may be made to have a bearing upon it, with regard to time, place, circumstances, &c. This sort of evidence, however, is simply collateral, and would be justly claimed for any composition, whether human or divine. Therefore, in a divine record we would certainly expect to find the constituent parts to harmonize with the whole; but such harmony would be by no means above the human intellect; and, while such evidence would be essential, *it would not be conclusive.*

3. Sublime and lofty language is no evidence whatever of divine inspiration. It outrages all our ideas of consistency, that God should seek to impart divine knowledge for the benefit of His creatures, and clothe that knowledge in a garb of sublimity that not one in ten thousand can fully understand. But, contrariwise, we should expect Him to simplify His language, so that ordinary intellects could without difficulty comprehend Him. Christian philosophers, however, have taken a different view of this. With them sublimity is a test of inspiration; yet neither the logic of Bacon, the elegance of Hume, nor the sublime style of Milton can be found in the Old or New Testament. This every Christian critic, if he would but give up his proposition—That sublime language is the test of divine truth—would confess. But they have established this as a criterion, and, right or wrong, will defend it equally against the sneers of the sceptic and the conclusions of common sense. A father's instructions to his son, or the master's to his servant, are care-

fully couched in the simplest terms, in order that no item may be misunderstood; and we shall set it down as a test, That simplicity in most cases is a characteristic of the language of inspiration.

4. The evidence of miracles is but collateral, and not conclusive. Jehovah has, at various times, controlled the elements and suspended the ordinary course of nature, for the benefit of the Saints; but His wonders and signs have not been the only ones which men have beheld with astonishment. The superiority of the miracles of Moses over those of the Egyptian priests, only proved to Pharaoh that he was the greater magician. The Pagans hesitated not to compare the miracles of Pythagoras with those of our Saviour; and the only reply the Christian fathers could make was, "That the Pagan miracles were wrought by the power of demons, while those of Christ were wrought by the power of God." Again, "If I cast out devils by Beelzebub, by whom do your children cast them out?" Matt. xii. 27. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them." Rev. xiii. 13. "For they are the spirits of devils, working miracles." Rev. xvi. 14. Signs and wonders, therefore, unsupported by better evidences, prove nothing for inspiration. Yet miracles were ever in close companionship with the spirit of revelation and prophecy, and are, beyond all controversy, one of the visible signs of the true Church. See 1 Cor. xii. 28. But wonders are not the evidence. "If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know



whether ye love the Lord your God with all your heart and with all your soul." Deut. xiii. 1—4. We may safely set it down, That in most instances a genuine revelation will be attested by miracles, though such attestation will be of but secondary importance as evidence.

5. It is but reasonable to suppose, that in giving a revelation to a particular people, the Almighty would accommodate His language to the grammatical standard of that people, provided they had such a standard; but when that is wanting, His words would still be as plain as possible, that there might be no mistaking them. Now it so happens, that of all modern enlightened nations, the English and American are the only ones which have no strictly defined grammatical standard; consequently, this rule will not apply to them, only in so far as this, viz., A divine revelation, or an inspired translation of sacred books made to those who speak the English language, should be simplified as much as possible.

6. God has given us an infallible rule by which we may test either false or true words purporting to be divine. The acids of the chemist are not more certain in the hands of the skillful assayer, and we may approach this test with all confidence, nothing doubting.

This test is FOREKNOWLEDGE. The saying of Solomon, that "A man cannot tell what shall be after him," is a truism that all human experience verifies. Man may conjecture and speculate of the future, but he *knows* nothing beyond the present hour. All the wonders, doctrines, and precepts of the Old and New Testaments, could they be crowded into one paragraph, unaided by this irresistible touchstone, would fail to convince the inquiring mind of their divine authenticity. The fulfilment of prophecy is the great rule of evidence which God has given to us to distinguish between truth and error. "When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the Prophet hath spoken it presumptuously." Deut. xviii. 22. And, in the antithesis, That Prophet which speaks in the name of the Lord, and the thing come to pass, that is the thing which the Lord has spoken. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and

show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.* Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you." Isa. xli. 21—24. "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a MORE SURE word of prophecy, whereunto ye do well that ye take heed." 2 Peter i. 18, 19.

7. Here is God's rule of evidence; and of such importance was it in the estimation of Peter, that he preferred it to the evidence of his senses. His eyes and ears *might* have been deceived; but the fulfilment of the prophetic word was as a light shining in a dark place. It was a day-star rising in his heart, appealing to his *understanding* with a force, compared with which the mere evidence of the senses was next to nothing. In this he did not stand alone; for discerning Christian writers have also seen the potency of this sort of proof, and have so effectually used it in refuting sceptical arguments, that Infidels have been driven to the disingenuous evasion of asserting that the prophecies were written after the events said to have been predicted occurred.

8. It cannot be doubted that the Almighty knew the end from the beginning, when we consider Him as the Author of all existence; that the past has been, the present is, and the future will be, each a constituent part of His great plan, which was perfectly formed in His own mind before the creation. We can as easily imagine, that an architect would commence to build a magnificent temple, without a plan of it, as we can, that Deity would lay the foundation of the Universe at hap-hazard. But admitting the plan as a whole, we are compelled to admit also, a knowledge of its particulars. But no being can know what God intends to bring to pass, unless He reveals it. There is no inherent quality in man, by which he can discern the future; but he is so constituted, as to be able to understand so much of it as God may choose to reveal to him. From this we can see the propriety of placing the test of foreknowledge as chief among the rules of evidence,

by which mankind may distinguish between divine and human compositions.

9. The question then arises, Does the Book of Mormon successfully bear this test? It does. There are numerous predictions in that book which were to be fulfilled, as consequences of its publication. One is, That many would believe it to be a sacred record. And when we consider how firmly the dogma, "that the canon of the scriptures was full," was fastened upon the minds of all Christendom; and in what a marvellous degree of veneration the Bible was held, insomuch that the most fearful maledictions were supposed to have been pronounced against those who should "add to that book," or give countenance to such addition; the prediction, it must be admitted, appeared not a little singular, and by no means likely to receive a fulfilment. It might have been conjectured that many would read it; but to believe, it was, apparently, quite a different affair.

10. Another prophecy is, That multitudes of the Saints would gather together and establish a Zion upon this Continent. Another is, That the priests of the day would rage against the Saints, and would shed their blood. This prediction is worthy of the most careful notice. It was to be fulfilled by ministers of religion, and in the United States. Let us carry

our minds back to 1827—30, when the idea of molesting a man for opinion's sake was not dreamed of by the Christian sects. A new doctrine is about to be promulgated; a doctrine harmless in itself, and practically non-resistant; a doctrine which enforced every Christian virtue, and reprobated vice in every form. What American citizen would have supposed that, without any just or reasonable cause whatever, armed mobs, headed and led on by preachers, would march against the unoffending believers in that doctrine, and shed their blood without mercy? No man could have supposed it. Such an event appeared impossible. Yet the prophecy is in the Book of Mormon, and its fulfilment is too well known to require a particular notice here. The subject is too painful to dwell upon.

11. The foregoing are not all that we might refer to, but are sufficient for a newspaper article, and enough to apply the proposed test. If the fulfilment of prophecy proves the divine authenticity of the writings of Isaiah or Daniel, it does the same of the writings of Mormon: and per consequence, proves the prophetic mission of Joseph Smith; and it only requires the mind to be relieved of sectarian prejudices to readily and cheerfully apply the rule in the one case as well as in the other, and abide by the unavoidable conclusion.

(To be continued.)

## ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

*Continued from page 287.*

**OBJECTION:** "From all that I have read, heard, and seen, I am satisfied that they [Mormons] have very mistaken, defective views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God. When men have but superficial views of what sin is, it is not surprising that they should corrupt the truth, and propagate error. In confirmation of this opinion, we find that the doctrines of the Book Mormon are directly opposed to the plan of a sinner's acceptance with God, as revealed in the Bible."—*Mormonism Weighed, &c. by S. Haining.*

**ANSWER:** It is quite clear from the foregoing sentiments, that their author has himself either very "superficial views" of the doctrines of the "Book [of] Mormon," or "very mistaken, defective views" of the plan of a sinner's acceptance with God, as revealed in the Bible,—most likely both,—otherwise he would not represent the former as being "opposed" to the latter. Wherein the imagined opposition lies, he fails to show. The truth is, he has "weighed" the principles of "Mormonism" in fictitious "balances" of his own construction—the work of his own imagination—and hence his conclu-

alone are "found wanting" in justice and judgment. The unprejudiced student of the Book of Mormon cannot but discover the fact that its doctrinal teachings are the same as those of the Bible. He who will take the trouble to "weigh" genuine "Mormonism" in the genuine "balances of the sanctuary," will soon be "satisfied" that no class of people entertain more Scriptural "views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God," than do the "Mormons," or Latter-day Saints. Indeed, it is the very burden of their preaching—it is their constant theme, their continual aim, and unwearying labour, to warn the people of every nation under heaven of the danger of sin—of the awful consequences of rebellion against the laws of God; and yet the sectarian religionists of the day, who, with the Bible in their hands, habitually and daringly despise the ordinances of God, and violate the everlasting covenant proclaimed in that Bible, have nevertheless the unblushing assurance to charge the "Mormons" with that rejection of the Gospel which is the peculiar and distinguishing characteristic of their own systems. How the principles of "Mormonism" or "the doctrines of the book [of] Mormon" are directly opposed to the plan of a sinner's acceptance with God as revealed in the Bible, our opponent fails to show. In order, however, to meet his objections fairly and fully, we will state what our "views" upon the subject are, and leave the reader to judge and determine for himself as to whether they are scriptural or not—whether we have "very mistaken, defective views of human depravity, the evil nature of sin, and the dreadful consequences of transgressing the holy law of God,"—whether we have "but superficial views of what sin is,"—whether we "corrupt the truth, and propagate error,"—whether our "doctrines" are "directly opposed to the plan of a sinner's acceptance with God as revealed in the Bible," or, whether, on the contrary, they are in perfect harmony therewith. The Gospel is the divine plan of salvation. It is God's own revealed method by which He is in justice able, and in mercy willing, to save sinners. It is, in effect, the "power of God unto salvation" to all who receive, and obey it.—Men may flatter themselves with the hope of obtaining salvation and eternal life in their own

way, upon their own terms; but such delusive expectations must end in disappointment and dismay. God's ways are not as their ways; His thoughts are not as their thoughts. It is His prerogative alone to dictate terms, and man's privilege to accept and fulfil them. The Gospel, or way of salvation, however, is in itself so plain and simple, and so suited to the capacities of all, that no wayfaring man need err therein. Nor is the simplicity of the Gospel its only point of value; for it is so adapted to the states and necessities of men, that its divine "power" is available to all, and none, however low, are beyond its reach. God is thus able and willing to save, even "to the uttermost," all who come in the appointed way. Man evidently needs salvation; and until he sees and feels this need, the Gospel can never be good news or glad tidings to him. Revelation assures us that all mankind are, in the sight of God, in a lost and ruined condition. The cause of this is sin. We learn, from the same source, that "sin is the transgression of the law;" also that "the wages of sin is death." And how came sin and death into the world? Scripture informs us that "by one man sin entered the world, and death by sin." Death being thus the legal penalty and the natural result of sin, it is evident that if our first parents had not sinned, they would not have died, but would have remained, as they were created, immortal. God planted in Eden the "tree of life," and "every tree that is pleasant to the sight, and good for food, and said to Adam, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die;' " or, according to the marginal reading, "in the day that thou eatest thereof, thou shalt die." This did not mean that, within twenty-four hours from his eating of the prohibited tree, Adam would cease to exist; for we find that he lived nearly a thousand years, and begat sons and daughters. It is evident that his partaking of the forbidden fruit effected a great change in his organic system, for, from an immortal being he became mortal—that is, subject to death. Eve, yielding to the wily promptings of the tempter, and Adam, yielding to her solicitation, committed that act, by which the seeds of death were implanted in their



bodies, perpetuated in their offspring, and thus transferred to future generations. Hence, all mankind, who compose the vast family of Adam, are by nature heirs of mortality. "It is appointed unto all men once to die:" and the celestial "tree of life," with its "twelve manner of fruits," guarded by the flaming sword of cherubim, will bloom again no more on earth, until that day shall arrive which has been spoken of by all the holy Prophets since the world began—even the time of the "restitution of all things"—when the earth shall be restored to its primeval beauty, when the desolate "wilderness" shall blossom "like Eden," and the solitary "desert like the garden of the Lord." After the rebellion of our first parents, Satan, the great adversary and tempter, gained increasing power over the minds of men. There were undoubtedly some righteous persons, like Abel and Enoch, who faithfully walked according to the commandments of God, and withstood the temptations and evil influences that surrounded them; but the great majority of mankind, on the contrary, yielded to every evil suggestion that was presented to them, succumbed to every evil inclination that arose within them, and abandoned themselves as willing victims to Satanic power and rule. Indeed, the whole earth was ere long filled with all kinds of abominations. We read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and "the earth was filled with violence; and God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Thus did the work of sin go on, until at length the judgments of God descended upon the evil doers: the flood came, and swept them all away, with the exception of righteous Noah and his family. We are informed that "Noah was a just man, and perfect in his generations; and Noah walked with God." He became the father of the new world, and received the blessing of God upon himself and family. But did sin cease to reign? Alas, no. Its operations soon recommenced, and its direful effects became indeed too manifest. The great tempter still continued his hostility to the work of God; and mankind, not from the force of Adam's example, but from their willing submission to Satanic influ-

ence, and their own wilful determinations, grew, from time to time, worse and worse, loving evil in preference to good, inclining to error rather than to truth, and thus sinking deeper and deeper into sin, degradation, and woe. Generations after generations came into being, and passed away, leaving the world worse than they found it. That such has been the course of man is a fact too obvious to be denied. The records of human history are filled with the saddest memorials of man's downward career. The sacred volume declares that "the whole world lieth in wickedness;" that "all have sinned and come short of the glory of God;" that "they are all gone out of the way;" that "all we, like sheep, have gone astray, and have turned every one unto his own way;" that "if we say we have no sin, we deceive ourselves, and the truth is not in us." Such being the case, then, it is painfully evident that the ungodly members of the whole human race are, independently of original sin, lying under the Divine displeasure and condemnation for their own wickedness and rebellion, and are subject to the threatened penalty of eternal woe, in being punished with everlasting destruction, from the presence of the Lord, and from the glory of His power." But is there no hope for guilty man?—no obtainable remedy?—no possible mode of escape? Are there no means by which this impending doom can be averted, and man liberated from the curse of a broken law and the merited vengeance of an offended God? Yes, happily for man there is a hope of deliverance. Good news have come down from heaven; glad tidings of mercy have been sent from the court of Divine justice above, to sinners here below, who are "sitting in darkness and in the shadow of death." A reprieve is granted—a scheme devised—a gracious plan adopted by that very Being whose laws we have violated and dishonoured, and whose displeasure we have so often incurred, by which we can be saved from the awful consequences of our guilt, and be admitted to the presence and favour of a reconciled God. Man has, by sin, and a long course of degeneracy, forfeited his birthright, and become subject to the unmitigated penalty of eternal woe; and pay it he *must*—unless, indeed, he can procure a substitute—an adequate and acceptable surety. This (which is his

only hope,) he is himself utterly unable to provide; but, thanks to Divine grace and mercy it is provided for him. The beloved Son of God, the first born of Jehovah, even Jesus Christ the righteous, has in mercy condescended to take upon himself the personal responsibility of satisfying these indispensable demands of Divine justice, in man's stead, and of doing that for poor, weak, sinful mortals which they were unable to do for themselves, by acting as their legal substitute, their surety, their Saviour. He came down from heaven and took upon himself on earth a body of flesh and blood, in which he "suffered for sins" not his own, "the just for the unjust, that he might bring us to God." He came as the "mediator between God and men," and the propitiation for the sins of the whole world." He "gave himself a ransom for all," and "redeemed us from the curse of the law, being made a curse for us." "He was wounded for our transgressions; he was bruised for our iniquities; and with his stripes we are healed." He lived and suffered, bled and died, as a victim or penal sacrifice to Divine justice, on our behalf, and in our stead, in order that we might be released from the penalty of the law which we have broken, and be freed from the everlasting punishment due to our sins. This work of Christ, as an offering for universal sin, is acceptable to God and infinitely beneficial to man; for thereby the guiltiness of the world is atoned for, the integrity of the moral law sustained, the honour and justice of God satisfied and maintained, and the channel of Divine mercy and grace opened to fallen, rebellious man. This great work of redemption is the theme of gratitude and delight to myriads of happy beings now in heaven, and will also be the source of pure and unending joy to millions yet unborn. The benefits resulting from the mediatorial work of Christ, however, are available to man only on certain conditions. So far as original sin, or the sin of Adam, is concerned, all men, without exception, will be released from its penalty—death—unconditionally. As Adam's disobedience involved all his posterity in that penalty which they had no share in incurring, so, in like manner, will the vicarious death of Christ liberate all from that penalty, and restore to them, unconditionally, that which they had no agency in forfeiting. Thus every individual member of the vast

human family will be raised again from the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive." (1 Cor. xv. 21, 22.) It does not follow, however, that all who are thus resurrected or raised again from death, will be saved in the celestial kingdom of God. Far from it. Some that "sleep in the dust of the earth" will "awake" to "everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 2, 3.) "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. xv. 52, 53.) All mankind, by being thus restored to life again, will have recovered that which they had lost through Adam's transgression. But, independently of original sin, the whole world stands guilty before God of personal wickedness—voluntary and wilful rebellion against His holy laws and commandments. "All we, like sheep, have gone astray, and turned every one unto his own way." We have all, more or less, "done those things which we ought not to have done, and left undone those things which we ought to have done." Hence, though, exonerated from original guilt, and released from its forfeiture, by our ransom from the grave, we have, nevertheless, to answer for our own individual transgressions. Being free agents, we are responsible for all our actions, and, therefore, after our redemption from temporal death, "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) It is clear and evident that we are held personally accountable to God for those sins only of which we are actually guilty; and their name, alas, is legion, for they are many. We have not so much to do with the way in which sin came into the world, as with the lamentable fact that it is here, and that we are guilty of it. Now, it is certain, that although Christ has wrought out a full and complete atonement for us, by the shedding of his blood, we nevertheless cannot claim the benefits of that